

THE  
GUIDE  
OF HONOUR,  
Or the Ballance wherin she  
may weigh her Actions.

A Discourse written (by  
way of humble advise) by  
the Author then residing in  
Forreigne parts, to a  
truely Noble Lord of  
England his most ho-  
nour'd Friend.

Worthy the perusal of all  
who are Gently or Nobly  
borne, whom it instructeth  
how to carry themselves in  
both Fortunes with ap-  
plause and security.

By ANTONY STAFFORD, Gen.

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**P**Erlegi hunc Libellum cui titulus (A discourse written by way of humble advise, &c.) qui continet folia 3 c. paginas vero 57. in quibus nul reperio sanæ Doctrinæ aut bonis moribus contrarium, nec altius quicquam quo minus cum publica utilitate estimatur, modo intra tres Menses proximæ sequentes, Typis mandetur.

Wilhelmus Haywood, Arch.  
Cantuar. Capell. domesticus.

And the people were gathered together  
And he said to them, Come ye and see  
What a goodly sight is here presented  
Behold a great multitude gathered together



## TO THE CON-

stant lover of Ver-  
ture, and Knowledge,  
the right Honorable,  
George, Baron of Batskely,  
of Moynbray, Sgrave, and  
Bruce, and Knight of the  
Order of the Bath to  
his Majesty now  
reigning.

MY LORD,  
 Welve years  
are past,  
since this  
A 2 Hand-

*The Epistle*

Handmaid of Honour, made her first addresse to your Lordship, and will not now part from you. Indeed shee can not leave you, and keepe her shame, in that she owes her Essence to you, being Composed of your Heroick Vertues. He that Converseth with you need not see her; for yow  
two

## Dedicatory.

two differ in nothing, save in the lively Grace which all Originals have above their Copies. If in your Lordships eye she appeares not faire enough, looke into your selfe, and forine her anew out of your owne bosomie, where Perfections dwell, to which I can not penetrate. I could

A 3 wish

## *The Epistle*

wish too, you  
would apparell  
your owne Childe  
in your owne  
Phrase, Gentle, and  
Sweete as your  
owne Disposition.  
My Nobleſt Lord,  
it is i[m]poſſible for  
mee to flatter you,  
ſince I can not out-  
ſpeake my love, or  
your Merrit. Hee  
that thinkes I insi-  
nuate, let him in  
my hearing take  
but

*Dedicatorie.*

but one Syllable  
from this, and I  
heere promise,hee  
shall finde mee a  
greater Prodigall  
of lifethen of Lan-  
guage. I pay my  
God onely Love,  
Thankes, and Re-  
verence (for) my  
Creation; and a  
greater returne,  
you can not ex-  
pect, whom hee  
hath made the  
Noble meane of

## *The Epistle*

my Preservation.  
Of that due Obser-  
vation you may rest  
Confident ; For  
I can never bee so  
unman'd as to bee  
ungratefull. I can  
only say, I am truly  
sorry that (for  
your sake) I am not  
Master of many  
Lifes ; not that I  
desire to live long,  
but to dye often in  
your service. I am  
barred further pro-  
testati-

Dedicatory.

testation by the  
haste I make to  
professe my selfe

Your Lordships  
most humble,  
loyall servant

Antony Stafford.

## Algebraic Structures

5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 95 100

1990-926-0150

### 1. *What is a vowel?*

مَنْ يَعْلَمُ بِهِ مُنْهَجُهُ

1. *Leucostoma* (L.) *Leucostoma* (L.) *Leucostoma* (L.)

—

10.1002/anie.201907002

# To the Noble Reader.

**B**Y Or to such onely  
this Maiden  
Guide of Ho-  
nour, desires access. The  
detracting broode, whom  
Malice hath begot on Igno-  
rance, shee holds not worthy  
of her Salutation, much  
lesse of her Service. Shee  
knowes that Hercules after  
his fifty Labours, grappell'd  
with Envy, and expects the  
like encounter. These Fly-  
wies (that search all over a  
body for a sore, and where  
they cannot finde they make  
one) imitate in this their  
great patron Momus, who  
(when

## To the Noble

(when he could not espy any  
member, or feature in Venus  
justly liable to desra-  
ction) cri'd out upon the  
creaking of her pantables.  
They rail at the Ages  
past, condemne the Present,  
and already judge the Fu-  
ture. These severe Indigos  
will have a man as serious  
in his first Brooke as his last  
Witt. Some of them lately  
have not spared even Apol-  
lo's first borne, incomparable,  
and inimitable Sir Phillip  
Sydney, whose Arcadia  
they confine onely to the  
reading of Chambermaids;  
a censure that can proceede  
from none but the sonnes of  
Kirchinmaids. Let me per-  
rise, if I think not his very  
Skull yet retaines more:  
mitt

## Reader.

witt then the passive  
braines of these wretched  
thibgs, betweene whose  
Soules, and Knowledge,  
there is a Gulfe. But how  
come I to descend to these  
poore Abjects, whose insle-  
xible dulnesse, and obsti-  
nacy, Reason herselfe cannot  
bend. I confesse nothing  
could make mee voutsafe  
them a word, were I not fi-  
red with their undervalu-  
ing of that much Worthy  
who (next her Kings) is  
the first glory this Iland can  
boast of. A man deserving  
both the Laurelts, and the  
Crownes boote, design'd  
him by the Votes of many  
brave Spirits, who discove-  
red in him all the requisites  
of a King but the Title.

This

The po-  
lish Crown

## To the Noble

This is no digression, Noble Reader; for the Guide I have given you, is also the Champion of Honor and of her sacred seed, of which he was the first in worth, though not in time. Are you enflamed with a Desire of Domesticall Glory? Imitate the truly great Sydney, whose only Example is far above all my Precepts. Can you wish the Arcadian boast your selfe antienter then the Moone? If you live out of vertuous Shine, your Antiquity does not illusfrate, but obscure you. Hath Fortune forsworn the rest of humanity to feed you? Without learning you are as blinde as your Goddess. Hath Nature ab-  
frow'd

## Reader.

Show'd her utmost Art on  
you? Without Knowledge  
you are, at the best, but an  
unhabited Paradise. Blush  
then to sit in the Theater,  
one stone upon another,  
Shame forbids that your  
inward, and outward sight,  
should have one and the  
same Horizon. Which igno-  
minie that you may eschew,  
emulate the ever famous,  
ever blessed Sydney; who is  
as far above the Envy, as  
the Understanding of his  
Detractors, more capable of  
a Bastinado then an Apolo-  
gy. and from 160 Y

Now for this true Ser-  
vant of Honour; I assure  
you shee had never kiss'd  
your hands, but that I  
feard another would send  
ber

## To the Noble Reader.

her to you without or Equi-  
page, or my consent. Heaven  
be praised, shee comes not  
from me with such labour  
that she needs a Midwife to  
bring her forth. She is now  
by my Command come to  
waite on you: If you follow  
her close, she will bring you  
into the embraces of her  
Mistresse, betwene whose  
armes Posterity shall find  
you sleeping. Which sa-  
preme humane happynesse is  
unfaignedly wished you, by

Your most humble  
servant, V.

Antony Stafford.



THE  
CVIDE OF HONOVR,  
OR  
A DISCOVRSE

Written by way of  
humble advice, by the  
Author then residing  
in Forreigne parts, to  
a Noble Lord of En-  
gland, his most  
Honour'd  
Friend.

**A**ll the present  
occurrences,  
both of these,  
and other parts, my last  
B will

will present to your Lordships gracious acceptance. I will lay aside therfore Forreigne businesse, and humblie advise your Lordship concerning your owne. I may truly say your owne, by reason your Honour, and Happinesse in this life, and your Fame with Posterity depend upon it. Could intelligence Anatomize all States, laying their entrailes, and nerves open to you, it would rather augment your subtilty then your vertue, your gene-

generall Knowledge, then your particular Goodnesse. It is an errour as great as common to Study to know more, not to live better. The wifest, and most judicall observations can bee given us of this Worlds affaires, can neither strengthen our Vertue, Deare Sir, or better our Prudency, unlesse wee apply them to our selves, by practising in our lives the sounder part of them, the rotten cast away. But I, all this while onely fetch the Wind,

to come with the fuller  
gale into the Haven.  
My counsell is, that  
you set the whole  
frame of your life upon  
these three legges: Re-  
ligion, Care of your  
private estate, Discreti-  
on in all your actions.  
Take away any of these  
and you fall either a ri-  
diculous subject to your  
enemies, or a sad ob-  
ject to your Friends.  
For example: Ruyne by  
negligence, or prodiga-  
lity your private For-  
tune, and you become  
a laughing stocke to  
those that hate you: on  
the

the other side; abandon your Religion or Reputation to the just censure of others, and you become a corrallive in the hearts of all your Honourers. . . With your Lordships leave, I will a little enlarge my Discourse upon these three severallie, and demonstrate the comforts with which they fill his Soule, in whom jointly they make their blessed union, and happy mansion.

B 3

Re-

*Religion.*

I Place Religion first, in obedience to Gods Commandement, who wils us first to seeke the Kingdome of Heaven, and the righteousness thereof, promising that all other things shall be added unto us. Againe, I give it the leading for order sake, imitating the Builder of an house, who begins with the foundation; which excelling both for matter, and well laying the whole

whole Frame, will unmoved withstand the blasts, and rage of Wind, and Weather. This preceding, all things else readily follow which any way tend to the perfection, and happiness of living. It is so, it is so, most honor'd Lord: Religion was never seene to goe alone, without alwayes a glorious traine of Vertues to attend, and (for the most part) felicity to accompany it. I say for the most part; because though God ever af-

fordeſ his Children the  
true, ever flouriſhing,  
internall felicity, yet,  
hee often ſuffereth even  
the deareſt in his eyes,  
to want the fading ex-  
ternall. On the con-  
trary, where Religion  
doth not waite on hu-  
maine endeavours,  
there the whole bodie  
of their actions is clo-  
thed with imperfec-  
tions. There is nothing  
which ſo much diſting-  
uiſheth Man, and  
Beaſt, as Religion;  
which is diſcovered in  
us, long before the uſe  
of our reaſon, it being

in-

ingrafted in us by Nature; as wee reade of Saint *John Baptist*, and divers other Saints, who have made cleare, and miraculous demonstrations of their Zeale, even in the narrow compasse of the womb. This is a Heavenly prerogative peculiar to man alone; for that the other living creatures are rationall, many have disputed; but that they are religious, no man was ever so stupid to maintaine. It is an observation infallible throughout all Storie,

B 5            that

that the more Noble Nations were ever the more Religious. *Valerius* said to the Romans, that though they regarded not their City, yet they should stand in feare of their Gods; which by their enemies were taken prisoners. It was with this polisht people a custome as commendable as usual, that the Consull, or Pretor, ever offered the richest of his spoiles to the same Gods in the Capitoll, unto whom there first hee pronounced his vowes. In imitation,

tation, and emulation  
of these truely brave  
Heathen, doe you offer  
up likewise the first  
fruits of your noble  
heart, as a rent due to  
him that made it. Love  
with all your soule the  
Creator of it. The cause  
why you love him you  
must make himselfe,  
and the measure of that  
love must bee without  
measure. Submit your  
will to his, humbly de-  
siring his direction, and  
protection in all your  
wayes, and procee-  
dings. Let this assur-  
rance fullie content  
you

you, denying harbour  
to vaine curiosities,  
which will disquiet,  
not amend your mind.  
Weary not your selfe  
with Controversies,  
and needlesse nicities in  
Divinity , but leave  
them for learned  
men, amongst whom I  
 finde some who will  
not bee ignorant of  
Gods secrets , as if it  
were a matter of no-  
thing to bee saved, un-  
lesse wee also know  
what God will have  
unknowne. Thinke  
that sufficient which  
God hath thought  
enough

enough for you , and  
seeke to know all that  
to salvation is necessa-  
ry, not to contestation.

When *Aquinas*, and  
*Scotus* have vented, and  
banded all their subti-  
lity each against other,  
many wise men will  
judge it no other then a  
profound scolding. The  
Iewes proceeding this  
way infinitely takech  
mee, who as often  
as they fell upon a-  
ny difficult place in  
Scripture , would say,  
*Veniet Elias, & enodabit:*  
*wee know that Elias will*  
*come, and tell us all*  
*things.*

things. Those stirring  
wits that itch to pro-  
ound acute questiōs are  
fitly compared to the  
Sunne in March , who  
then exhales humours,  
but dissolves them not.  
And were their positi-  
ons only frivolous, they  
were more tollerable,  
but they commonly  
end in horrid Blasphe-  
my. *Laurentius Valla*  
hearing a Cardinall di-  
spute sublimely of God,  
and his subordinate  
Spirits, said to his com-  
panion, *And I could pro-  
duce too such keene Ar-  
gumēnts against my  
Christ,*

Christ, but I spare so great a Majesty. In a word; Bee not in Divinity an *Achiles*, nor a *Caro*: but in all your doubts have recourse to this sure decider of all differences, *Dominus dixit*. What folly, nay, madnesse is it to spend a mans whole age in speculations, neither necessary to this life, nor that to come? We have a wicked custome in *England*, of Gentlemens studying the Controversies for ornaament; not taking them to heart, nor handling them with that reverence

verence they ought. Doe not you so, but love goodnesse in what Religion soever you finde it. Put not your sickle into the Divines Harvest, but leave it to those whom God hath marked for his Ministry. Raile at no Sect, for they that delight in wrangling, desire rather the confusion then the reformation of him they oppose. Much disputing, it may bee, God loves not, and for certaine, most men abhorre. To this I may adde, that Truth is no way

way more involved  
then by that way shce  
is songht. Reade you  
therefore such Bookes  
as may enflame your  
zeale, laying aside those  
which onely satisfie  
your curiosit. Neither  
be onely conversant in  
those workes, which  
make against vice in  
generall, but enquire  
after such also as treate  
of those vices, to which  
you finde your selfe  
most prone. Physiti-  
ans, after they haue gi-  
ven a generall Purgati-  
on, use such Medicines  
as purge *Elective*, that is,  
take

take away onely that humour which is predominant in the patient. So you must not run over onely those Authors which meekly write against sinne; without descending unto particulars; but intently peruse, and dwell upon such as inveigh against your own secret sinnes, onely knowne to God, and your selfe. If to any notorious vice you bee inclined (next your invocation of God) the onely remedy is to shunne the cause. *Presentia*

sentia objecti naturaliter  
movet Posentiam : The  
presence of the object  
firres up the Desire. To  
expresse my selfe more  
clearely: Fly that thing  
or that company, from  
whence your entice-  
ment comes. If in a  
friend an imperfection  
appeares , Friendship  
winkes at it : but if a  
vice, the hate of that  
makes her loath the  
thing beloved. Bee not  
you such as was *Fabius*,  
a Decemvir, of whom  
*Livy* saith, that hee  
chose rather to bee like  
*Appius* then himselfe. I  
am

am not of *Bions* opinion, that all friends good, or bad, are to be retained, least we either confess our weakenes in conversing with the vicious, or our basenes in forsaking the vertuous. Another maine helpe is the rectifying of your will. The way to subjugate this, and render it conformable to the lawes of Reason, is a secret in the cure of the soule, knownen but to a few, and by fewer practised. In this un-troden path which leads to the Temple of Virtue,

tue, I will with alacrity  
bee your Lordships  
humble, and happy  
Guide. Your understand-  
ing must often, and ear-  
nestly informe your will.  
The reason why some  
who know enough,  
commit such grosse er-  
rors, is, that their un-  
derstandings check not  
their wils, or, if they  
do, it is so seldom, & so  
coldly, that they rather  
yeeld then conquer.  
On my faith, this one  
rule observed is able to  
make you Lord of  
more perfections then  
now you are of Akers.

That

That you may obtaine  
from the Almighty a  
blessing of these and all  
your other endevours,  
receive ofteñ the Sa-  
crament. Remember  
him often that never  
forgets you. Frequent  
cy of Communion is a  
great, though not an  
infallible signe of conti-  
nuance, and promotion  
in righteousness. Saint  
Augustin counselleth the  
more perfect to receive  
every day. I advise not  
you to doe so, but think  
it enough if quarterly  
you faile not to execute  
this your holy duty.

Your

Your manifold affaires will hardly permit you oftener to make a serious and devout preparation, which must necessarily precede the approaching to this sanctified Supper. You must expel the old man out of your heart, and give up the sole government of it to the new, who admittes no Rival. You must not onely strive to cleare your selfe of the infection of mortall sinnes, but of the affection also to those which comparatively we call veniall.

Ha-

Having once shaken them off, you must beware that they take no hold againe: In these spirituall fevours, relapses are most dangerous. Great Divines doubt whether or no Saint Peter had done worse, had bee committed three severall finnes, then he did in falling into one, and the same thrice. Finally impatency lightly followes obstinacy in sinnes, from which that you may be free, maintaine in your bosome a perpetuall warfare betwixt your

your Earthly and Heav-  
enly desires. Oppres-  
sion, Blood, Sodomy,  
Blasphemy, and the  
rest of that lowd-  
mouth'd packe, I am  
confident you wil make  
strong head against;  
Onely my exreame  
love, not your disposi-  
tion, begetteth in mee  
a jealousy that you may  
bee captivated by the  
two English Evils,  
Drinke, and Women.

**C. Draw-**

Drunkennesse  
disbraised.

The former is unworthy of Man, and Beast, it having no ground in Nature, and therefore *Seneca* properly stiles it *a voluntary Folly*. He that makes another drunke committs the greatest of thefts; in robbing him of a Jewell (his Reason) beyond value in its owne Nature; but if you consider its great originall, God, it is then much more endeared.

So

So that here the common Posy (*not the gift, but the giver*) holds not, for both the one, and the other are in their owne estimation, and valem incomprehensible. Neither is this a solitary vice, but is ever accompanied with Incontinency, wherefore wise Antiquity ever pi-ctur'd the lecherous Satyrs Attendants on *Bacchus*. Yet are some wits like Frankincense, till they have taken heat from Wine they send forth no vapour. But from such

C 2 nothing

nothing solid proceedes, onely flashes, and fumes that vanish into nothing. Against this vice there is no stronger Remedy then often, and seriously to consider the loathsome lookes, gestures, and speeches of Drunkards.

Under this I comprehend Gluttony, since Excess is the common mother to both, and in each of them the creature much abused. All hold that there is a great resemblance betwixt the *Macrocosme*, and

and *Microcosme*, the great, and the little World, which is Man. In the greater there is an established order; and should, nay would bee in the lesser, could the inordinate appetite of man bee brought to know the limits of Necessitie. The irrationall Creatures wee see doe neither eate, nor drinke beyond their hunger, or thirst, therefore in my mind, this Phrase (*Drunken Beast*) is as im- proper, as usuall; it be- ing withall a great dis- paragement to the

poore creature altogether innocent of this excessse. Neither is this vice an enemy to piety, but to wisdome. *Sapiens*  
*tia in fisco remanser, non*  
*in paludibus, & lacumis.*  
Wisdome delighteth in a  
dry Habitation, not in  
boggis, and ditches. For  
this makes that of He-  
rcules, *Lux facta, anima*  
*sapiensissima :* A dry  
light, a most wise Scale.  
That you may never  
erre in matter of Diet,  
looke that the qallity  
of that you eate, or  
drinke, be agreeable to  
your constitution, and  
the

the quantity no greater  
then your stomachke  
can well overcome;  
which Galen implies  
when hee maintheth  
*Oporsere patientem esse*  
*proportionatum Agentis*:  
that the Patient must be  
proportionable to the A-  
gent. Wee see for the  
most, part old men eate  
not so much as young;  
and the reason of this is  
none other then that  
the Agent, or naturall  
heat is not of force to  
digest the Patient, or  
foode, if in great quan-  
tity it be received. This  
is the sum of Physicke,

*Ex resolu-  
sione par-  
tium.*

and I dare bee bound  
that a sound body,  
keeping this dyet, shall  
dye through a meare  
resolution of parts,  
without ever knowing  
Disease. This will de-  
liver you from Physiti-  
ans, who purgemen of  
their humours, and the  
World of men. I insist  
the longer upon this,  
because I would have  
your life lengthned in  
this world, and your so-  
briety crowned in the  
other.

inconsistency

**Incontinencie**

*discommoded.*

Now come to the  
second English Evill,  
Women. If you saile  
by these false Com-  
passes, you shall be sure  
to sink. Over and a-  
bove the incurring of  
Gods displeasure, you  
will sucke from their  
lippes their effeminate  
humours, and become  
uncapable of any  
charge in the Com-  
mon-wealth, and of all  
advise from your  
freinds. No man in the

state of Grace can imagine what one of these pretty ones will persuade him to, he being once enchanted. Enquire this truth of Slaves that have long serv'd in these Gallies. Your Lordship hath a great privilege in having a lawfull remedie; So that if you can not honestly command your lust, you may honestly obey it. Yet doe I earnestly beseech you to moderate this pleasure, remembering that all things lawfull are not expedient. It is no slight

slight treasure that these wantons robbe us off. Assay often, and vehemently to subdue these, and all your other affections rebelling against your nobler part; So shall you worthyly receive your Lord, having this master Comfort, that you eat, and drinke your owne Salvation.

*Mithridates* King of *Pontus*, having invented *Mithridate*, did by the often eating of it, so strengthen his nature, that afterwards, when hee would have poisoned himselfe to shunne

shunne the servitude of the Romans, hee could not possibly effect his designe. That immaculate Lambe of God our sweet Saviour, hath instituted this Holie Sacrament, that whosoever eateth his body, and drinketh his blood worthily should not die, but have life everlasting. The frequent eating of this Heavenly Manna is so strong an Antidote, that neither the poison of bad affections, nor the contagio of wicked conversation can worke upon that soule

soule to hurt it, which  
is once fortified with  
it. This is the tree of  
life, by which wee tri-  
umph over Death, and  
with the Lord of life,  
become fellowe heires  
of that Kingdome  
which from before all  
ages hee hath prepared  
for us. Before you pluck  
and taste this Divine  
fruit, knock your selfe  
on the Breast, and say,  
*Lord I am unworthy.*  
Thus doing, I with joy  
assure my selfe, dearest  
Sir, that your dayes  
shall bee long in the  
land which the Lord  
your

your God bath given you. Thus doing, bles-  
sings shall not stay your wishes, but come before  
and above your expec-  
tation. Thus doing,  
you shall sleepe, and  
wake, rise, and lie down  
in security, knowing  
that you are under the  
protection of a Guard,  
which neither the poli-  
cy, nor power of Man,  
or Devil, can force.  
Thus doing, you shall  
give your enemies no  
cause to rejoice, and  
your Friends none to  
grieve. To conclude,  
thus I doing, you shall

go out of this World with honour, and enter the other with Glory, leaving behind you the Fame of a life well lead, and so ended.

*Care of your private  
Estate.*

I have seen one of the Athenian Sages, pictur'd with one eye cast up to Heaven, the other fixed on the Earth. The conceit, no doubt, implies that the view of these two remote objects do beget in a wise breſt two different

ferent cares; the first  
whereof hath an eye to  
the end of his journey,  
the latter to the meane.  
The one seekes for the  
fairest, and the neareſt  
way, the other lookeſ  
to the *Viaſicum*, or pro-  
vision for the voyage.  
Thus muſt you doe,  
excellent Sir, you muſt  
not with too much  
thinking whither you  
are going, forget where  
you are. As you raigne  
the joyes and glory of  
the other life, ſo muſt  
you alſo the neceſſities  
of this. *That* the  
Philosopher was deri-  
ded

ded by the old Gover-  
nour of his house, in  
that through the earnest  
fixing of his mind, and  
sight upon the starres he  
fell into a ditch; the  
Contemplation of  
things a far off taking  
from him the remem-  
brance of those acere  
hand. So are they wor-  
thily censur'd , and  
scoff'd at , whom an  
ignorant zeale maketh  
give ouer this World ,  
while they are yet in it ,  
neglecting their estates  
and posterity , nay utterly  
forgetting those  
humane offices , wherin  
being

being defective, we  
can not deservedly be  
stiled men. These  
should consider, that if  
Nature would have  
exempted them from  
the condition of men,  
shee would by a third  
sexe have distinguished  
them from the rest.  
The misunderstanding  
of our Saviours words,  
in the 6. of S. Matthew,  
verse 23. hath abused  
many; they thinking  
that Christ in this place  
forbids all thought for  
this life, whereas, in-  
deed, he only prohibi-  
teth such a care as any

way tends to a distrust  
of Gods Providence.  
My humble advice is,  
that you walke doubly  
provided, at once rely-  
ing upon Gods super-  
naturall helpe, and yet  
using the ordinarie  
meanes hee hath given  
you. Doe so, be an un-  
derstanding Lord, and  
let your wisedome war-  
rant you worthy your  
Title. Thinke twice  
how to maintaine your  
Greatnesse, for once  
how to set it forth, and  
(your Honor admitting  
it) oblige more your  
Posterity, then your  
Ancestors

Ancestors have done you. To be plainer, encrease your Estate, if you can doe it without the decrease of your Reputation. Bee not like those who thinke it the prime and essentiall part of a Lord to bee ignorant of what hee hath. Enquire into the particularities of your fortunes. Know how, and where your Manors, and Rents lie. Let not your least revedug passe unexamin'd, but informe your selfe of the former, and present vallue of it. Learne what

what successsively it hath  
yeelded your predeces-  
sors, and (the Lease  
being expired) let it ac-  
cording to the current  
rate of these times; else  
in shewing your selfe a  
Mercifull Land-lord,  
you may prove a cruell  
Father. Consider who  
have beeene trueto your  
Parents, and your selfe,  
and let your reward  
orewaigh their deserts.  
Omit not to take a role  
of all them who hold  
any thing of you, and  
marke such Names as  
have beeene faithfull to  
your Family. These  
cher-

cherish both with  
your purse, and coun-  
tenance, taking the be-  
ter deserving of them  
into your service. To  
the off-spring of these  
whom you shall fynde  
branded with disloyal-  
tie to your House be-  
neither uncharitable,  
nor uncourteous: yet let  
them neither have so  
great a share of grace,  
or benefit as the former,  
except you see appa-  
rent, and extraordinary  
signes of Truth, and  
merrite in them. Be-  
lieve me, or (if not me)  
Story, that there is a

Fatality in these things, and that perfidiousnesse often runs in a Blood. I may adde, the despaire will possesse the most honest heart ever to please you, who shall come to your service clogged with the memory of his fore-fathers demerits; and the comfortable advantage he shal come with who can assure himselfe that his errours shall bee buried in the merits of his Ancestours. With the former take this generall caution; that you set your Leases at such rates

cherish both with your purse, and countenance, taking the better deserving of them into your service. To the off-spring of those whom you shall fynd branded with disloyal-  
tie to your House be-  
neither uncharitable,  
nor uncourteous: yet let  
them neither have so  
great a share of grace,  
or benefit as the former,  
except you see appa-  
rent, and extraordinary  
signes of Truth, and  
merrite in them. Be-  
lieve me, or (if not me)  
Story, that there is a

stop

Fatal-

Fatality in these things, and that perfidiousnesse often runs in a Blood. I may adde, the despaire will possesse the most honest heart ever to please you, who shall come to your service clogged with the memory of his fore-fathers demerits; and the comfortable advantage he shal come with who can assure himselfe that his errours shall bee buried in the merits of his Ancestours. With the former take this generall caution; that you set your Leases at such rates

rates, as no man can have just cause to call you oppresour. Wisely consider that though a poore wronged man can not take from you your Titles, Riches or Friends; yet hee may fortake you from them. Despaire as shee hopes no good, so shee fears no ill. *Vita et tua Dominus est quisquis sumus contempscit; Hee is Mastery over your life who will forsake his own.* Of this we have li a fresh example in one of your Lordships owne Ranke. This is one of the crying sinnes, and the

the voyce of it reacheth  
a note higher then any  
of the rest.

Thus farre of your  
comminges in, now of  
your layings out. Keepe  
a good set table that  
may not feare the ap-  
proache of halfe a score  
good fellowes. To this  
(in case Strangers of  
extraordinary quality  
come) you may adde  
according to your plea-  
sure. An orderly, yet  
liberal table continued,  
is by much more com-  
mendable, then these  
intemperate Feasts,  
which commonly are

Of your  
Expences.

D fol-

lowed by as pernicious  
fafts; So that vaine-  
gloriously to entertaine  
our guests, wee basely  
starve our Servants.  
Men of great rank  
would feldome invite,  
for it draws mony from  
you, and censure from  
them; such ever making  
the profligallity, or de-  
feds of your table the  
discourse of theirs. I  
may adde the dangerous  
engagements they will  
invite you to, which  
you must either with  
the losse of your Wil-  
dome grant, or with the  
purchase of their envy  
deny.

deny. But if any eminent Person without any invitation of mynes should voutsafe me a visit, I would like himselfe, and my selfe receive him. Some, and those wise, know every night the expenses of the passed day. I am not of opinion that your Lordship should be so strict, or put your selfe to that trouble, but I would perswade you to take an account of every weekes charges, and that at an appointed day, and hour, which I would not breake without

without a cause of great importance. Entertaine not many followers, leaſt you leave behind you many beggars, and few admirers. Those you take once into your service, maintaine ſo as the World may witnesſe for you, they want nothing due to backe, or belly: And when your last day comes (which Iefus grant may never ſee) leave them legacies, ſuitable to their ſeverall qualities, and deserts. So ſhall their childrens children magnify your good

goodnesse, and one Generation bequeath your praisesto another. Choose your Officers sober, discreet, and honest men; for if a mans nature lead him to wast and sharke, all your vigilancy will be in vaine. Dispositions quickly put on Habits. Bannish riot, and roaring your house, but alwayes beware of punishing a fault too severely in an old, and faithfull Servant: Yet if you can not reforme him, give him meanestolive from you; so shall you doe

D 5      him

him good, and keepe your family from infection. We reade of *Cato Uticensis*, that hee with great study kindled, and nourished dissension amongst his servants, by which meanes he came to know all their actions, and conspiracies. Doe you shuane this course as you would do infamy, to which it leades. Let all your endeavours serve to settle a firme concord amongst them, otherwise your hoase will become a common Pleas, and amongst other

ther inconveniences, this ensuing will bee one. You cannot so indifferently carry your selfe, but that your affection will appeare more to some, then to others. Now, if your people bee at variance, one will repine at the grace you shew the other, judging himselfe wronged, and undervalued by you. From hence will proceede a mixt report, one exalting, and the other debasing you. And though your praisers surpass in number your revi-

lers, it will nothing at all availe you; men in these daies being more prone to harken after a mans vices then his vertues. Withall build on this, that those with whom you live are they must judge you. Who will desire your Character from any other then from such as are Eare, and Eyewitnesses of your Words, Deeds, and Carriage? Take heed therefore that Malice reigne not in your house, still remembryng that Heave is the true patterne of a perfect

perfect society, and there Envy bath no place.

Weare good clothes but make it not your study to excell others in bravery. Follow the received Fashion, but do not adore it. *Totus nitidus, saith Seneca, Totus stultus: All neat, all Foele.* Your Lordship shall observe in the course of your life, that such as give themselves wholly over bodies, and soules into the hands of a Taylour, are likely little wiser then he that fittes them. They may

D 5 have

have a superficiall, but not an essentiall worth. It may bee objected that they often attaine to high degrees of honour; to which I answer that no man is properly stiled wise from the event. It hath been long my observation that they who strove to have the leading in Fashion, came behind in all the maine requisites of a Gentleman. We see Women to bee their chiefe admirers, and I dare bee bound that none of them was ever yet found who could see thorow

thorow a Milstone. On  
my credit the clothes  
often times, judge the  
wearer. W<sup>e</sup> see the wi-  
fest of our Westerne  
Nations, the *Spaniſh*,  
and the *Hatiān*, to bee  
this way the most mo-  
derate; They finding  
this thrifte, and modesty  
in habit to be inſtructiſe  
beneficiale to the Com-  
mon-wealth. There is  
no Country under the  
Sunne, that hath ſuch  
an Apocryphall Gen-  
try as the *Engliſh*, where  
the ſonnes of Brokers  
blend with it, and out-  
brave, and precede the  
moſt

most Ancient of it, as if clothes had the gift to ennable blood. All are permitted to weare what they can get ; and their owne vallue depends on that of their raiment. Amongst the ancient *Romans*, all sorts of men were distinguisht by their habit, so that at the first sight you might know a mans calling by his clothing.

## Of Liberallity.

Of all the vertues in Man, Liberallity is the King, it being often called *Humanitas* as derived ab *Homine*. The holy Fathers of the Church commonly usurpe *Piis pro Liberali: Pious for Liberall.* Let your house be like that of a Tribune, never shut to the distressed: make your life nothing else but a giving to the poore. They followed *Sime* by troupes, and he

he receiveth them with handfuls. These voices are worthy the purchasing at a deare rate, because upon them, places in Heaven depend. The onely way to be trulie great, is to give to these little ones. Make not your gifts common. In the giving see that your judgement, and affection concurre. To the deserving be like a tree overcharged with fruit, which boweth, and offereth it selfe to be plucked. Confer your benefits on such as have honesty, and merit con-  
joy.

joyned. In my opinion he is not truly said to be a man of good parts, whose chiefe part, the heart, is rotten. On my life where that is false, nothing of vallue can harbour. Bee not your owne Chronicle too much in boasting of the favours you doe. Set not down your benefits in the Almanake. *The Noble Giver, saith Sene-  
ca, should instantly forget the giift, but the grate-  
full Receiver never.* This virtue is not placed just in the middle, but is nearer to Prodigality then

then Avarice. Not without cause therefore I adde this caution, that you be not too profuse in the distribution of your Money. Call to mind that it is as well the nerve of Peace as warre. By the helpe of it all things are acquired, save those of the mind, which are to bee had elsewhere, and by other meanes; yet to the obtaining of these too doth *Dixa Moneta* afford no small aide. I may also truly averre that Magnanimitie can not truly shew herselfe with-

without it. *Aristotles* two extremes I would have you shun. *Some* men, faith he, are so sparing in their expences as if they were to live for ever, *some* so profuse, as if they were instantly to die. I have heard of some who have quaited away their mony, and played at Duck, and Drake with peeces; but my comfort is, I have yet read no Sentences of their cōposing. *Charles* the fift, as wise a man as the best of them, would tye a knot in a broken point, and re-

rewear it; yet was the  
most liberall Prince of  
those, or these times.  
One of my Ancestours  
was so beyond measure  
free of his purse, that  
the Painters drew him  
with a Silver hand; if  
they had added an  
empty purse, the De-  
vice had beeue most  
perfect.

*Discretion in all your  
Actions.*

**I**T now remaines that  
I treat of the dis-  
cretion, whereof all your  
Actions must favour.

This

This hath a large scince,  
but I will reduce it to  
as few heads as possibly  
I can. *Guiccardin* gives  
*Ferdinand of Arragon*,  
King of *Naples*, this te-  
stimony, *That bee was a*  
*Prince for his counsels*  
*Deliberate, in his actions*  
*Resolute, and touching his*  
*affections very moderate.*

My God ! what can  
man speake more of  
man ? Wee will exa-  
mine the first part of  
the Testimony.

For

*For his Counsels  
Deliberate.*

A Wise Man considereth, and weigh-  
eth all the circumstances  
of an action before he  
subscribes to it. Make a  
long pause betwixt the  
invention, and execu-  
tion of a fact. Interpose a  
thousand doubts with  
their solutions annexed  
before you embarque  
your selfe in a businesse  
of importance. It is an  
over-worne but a true  
Proverbe, *Two eyes see  
more then one.* There is  
nothing

nothing more laudable  
in a Noble nature, then  
a desire to be informed.

*Hee that neither hath the  
skill to advise another,  
saith Livy, nor the grace  
to be advised by another,  
is simply of the worst di-  
position, and good for no-  
thing.* Consult with  
many concerning your  
Affaire in hand. You  
shall never find a *lesuite*  
fooled alone, but with  
him the whole corpo-  
ration of his Society is  
deluded. We see often  
the hand, foot, or some  
other particular mem-  
ber to receive hurt, but  
rarely

rarely the whole body. Here Guiccardi puts in a Caveat. Though nothing, saith he, in great deliberations bee more necessary then counseil, yet nothing without a more dangerous. His meaning is that Faith is a thing so hard to be found, that a man cannot without great hazard communicate his intentions. It is not new as in the Romans time, when betweene the many Conspirators against Caesar, there passed not one oath, they having no other mutuall

engagement of Secrecy  
then the word of a  
*Roman Gentleman*. Since  
therefore you can not,  
like a *Jesuite*, finde  
friends obliged by Sa-  
cramentall Oath, to  
keep your counsell, take  
advise of the dead; I  
meane of your Bookes.  
These will present to  
yourview Truth naked,  
without any disguising  
Coverture. These will  
not flatter you, being  
sencelesse of your love,  
or displeasure: They  
neither hope for advan-  
cement, nor feare op-  
pression. Have recourse

to

to History, wherein  
you shall find your pre-  
sent affaire in a hun-  
dred severall shapes.  
Amongst all the exam-  
ples which have any  
resemblance to your  
present Case, ponder  
well which carry with  
them reason, and which  
only successse. Direct  
your course after the  
former, not the latter  
for if you judge  
things by their even  
you will miserably  
buse your selfe. It fol-  
lowes,

*In his Actions  
Resolute.*

What else? A  
brave Spirit  
(having once shewed  
himselfe in an enter-  
prise, and called it his)  
will goe through thick  
with it, and maintaine it  
against the World. Ha-  
ving well deliberated,  
and chosen an even  
course, let no man stop  
you in it, but run over  
your opposers. Being  
in the right, weigh no  
more the aspersions of  
the baser sort, then you  
E would

would the dashing of an  
Asse, or the barking of  
a Dogge. *Spreta ex-  
lescant, saith Tacitus, si  
is rascare agnita videtur.*  
If you despise them they  
themselves fade, and are  
gripped by oblivion; but if  
they vexe you, it will  
seeme that you acknow-  
ledge your selfe guilty. It  
is hard to doe a thing  
that appeareth faire in  
the eyes of all men; for  
that a good action, or  
what dignity soever it pro-  
keth (if it bring you  
with it the favour of the  
Times, wherem it is well  
done, and the opinion and  
of

of thuse into whose hearts it seekes to insinuate, it is but as a Candle that burneth dimme, whose shadow seemeth greater then the light. To this the ~~Yellow~~ Proverbe is not dissonant; *Affabene scita, a cibi-Fortuna can-  
ta: Hee cannot dance a-  
wisse, to whom Fortune  
lings.* Having the asso-  
rance of your owne  
conscience, that your  
proceedings are faire,  
and honest, slight the  
Censure of the muddy  
it is vulgar. Let Resolution  
and Constancy wait on

all your intentions, and enterprises. Cockles, and Weeds wee see are with one wave carried to the shoare, and by another brought backe into the Sea, but the Rockes stande firme. Seeke to approveth thy selfe to be good, resting carelesse what the basethinketh of you; for we owe neither the Devil nor his limbes any satisfaction. But if a man of your owne Ranke doe you late at front, shew that you are sensible of your Honour. Your Reputation

tion, according to Aristotle, is your Stockes; not yours, to which you should bee a bad Guardian; should you let it fall, and catch a crack. I have read a Fable, how that Reputation, Love, and Death made a roycenare; to travaille are the world, but each was to take a severall way. When they were ready to depart, a mutuall enquiry was made how they might finde each other againe. Death said, they should be sure to heare

This is not so consonant to the Doctrine of Christ, as I would it were. Wherfore prudently and Christianly shun all occasions of quarrel. What a wretched age do we live in that maketh effusion of blood, the only meanes for reparation of honour, & teacheth us to make Gods dis-

E 3 of  
honor the foundation of our Fame?

of him in Battels, in Hospitals, and in all parts where either Famine, or Diseases were rife. Love bade them harken after him amongst the Children of Cottagers, whose Parents had left them nothing, at Marriages, at Feasts, and amongst the professed servants of Vertue, the onely bond to tye him fast. They long expected a direction from Reputation, who stood mute. Being urged to assigne them places wherethey might finde him, hee ful-

sullenly answered his  
nature was such, that it  
once he departed from  
any man, he never came  
to him more. The  
Morrall is excellent,  
implying that Honour  
once lost never returnes  
againe. Loose then  
your fortunes, and life,  
rather then suffer this  
radiant Diamond to  
loose his luster. Else  
your posterity will  
wish you had never  
beene, and your friends  
blush at the sound of  
your Name. Permit  
not this Worlds most  
terrible, and horrid

Accident to daunt you. Standing environed on all sides with Wealth, meditate on poverty. The greatest amongst the *Romans*, on certaine set daies of the yeere used course diet, and worse lodging, that so their *Evill Genius* might not finde them unprepared. Avoide all miseries as much as in you lies. *Plus miser est* saith *Seneca*, *quam necesse est, qui miser est an-*  
*tequam necesse est: Hee is* miserable moreshen needs who is miserable before he needs. But if afflictions come

come never so thicke,  
and deprivation of the  
Sunes light be one of  
them, embrace them  
with a smooth fore-  
head, and a manly  
heart, it being a thing  
most vaine to repine at  
what Necessity com-  
mands. A Palmy mind  
the heaviest waight of  
Fortune can never sup-  
presse. Experience hath  
taught mee that to bee  
irresolute is not to tem-  
per evill Fortune, but  
to tempt it. *Seneca* tels  
you, *Sine morfa animi  
uelle transire uitam,  
ignorare est rerum natu.*

re alicram partem; To  
seek to end this life with-  
out tasting any griefe, n  
to be willingly ignorant  
of the one halfe of Na-  
ture. Wee will now  
descend to the Conclu-  
sion of the testimony.

*Moderate in his  
Affections.*

I Have in the former  
part of this discourse  
given some generall  
rules for the moder-  
ating of passions, and I  
will now cursorily  
touch some of them in  
particular.

To

To lay before you  
the uglinesse of wrath I  
need not, you having  
the strongest habit of  
Patience, that I thinke  
any man of your yeeres  
ever yet acquired.  
The surest helpe against  
that furious passion, is  
slowly to apprehend all  
occasions that may incite  
it, & being once appre-  
hended, to endevour  
the removing them out  
of the imaginatio: for it  
is the Cholericke humor  
that having first vitiated  
the Phantie, stirres up  
this passion, which be-  
ing once kindled, by a  
kind

kinde of sympathy en-  
flames more the mate-  
riall humour, and that  
being once throughly  
fired, strengthneth, and  
increaseth the passion.  
Let not your Anger  
precede your judge-  
ment, nor afford it lei-  
sure; for it quickly be-  
comes master of the  
Place. In the beginning  
it is foone pacified, as  
greene wounds are ea-  
sily cured. But if unfor-  
tunately you fall into  
an act of choller, repaire  
it againe with one of  
sweetnesse towards the  
party offended.

Your

Your Lordships nature is so little addicted to Mirth, that it were a sinne to prescribe limits to your joy. Notwithstanding, if you have a desire to bee merry within compasse, it is but going into *Spaine*, where you may buy Rules to laugh by.

I rather feare your erring in the sad extreme, to which I can not devise what should move you. You have as loving a mother as ever man had, in whom are all the vertues required in a Woman, and

and with these the rational abilities of a man. To double this blessing you have a sister, in whom who should have the greatest interest a man would think Nature, and Virtue should be at strife, both of them having equally and infinitely obliged her, in whose due praises even they agree who in all things else are opposite. But you will say; Fortune may take all these from me. It is most true, she may; but the memorie of their vertues shee can not

not deprive you of. It were more then folly in you to envy Death his due Triumph over Creatures, of whose life 70. is the ordinarie period, and 120. the utmost, who know the Worlds fairest body, the lovely Frame of Heaven in it selfe incorruptible, and in his course observ'd so many thousand yeeres immutable, to bee subject to destruction, and that all his glorious tapers shall loose that light with which they now glad the Movers in

in this inferiour Globe. This Fatal Law is not new, being almost as ancient as the World; the penalty whereof only two have escaped of all that ever yet breathed this aire. You will yet object, that God may deny you Children, the rejoicing fruits of Matrimony. Suppose it to be so; Will you therefore be displeased with his good pleasure? It may be he does this for your good, foreseeing that they would prove so many corroding Cankers.

Cankers in your heart.  
For ought you know, he  
may detaine from you,  
not the comforts of  
your life, but so many  
hasteners ~~of~~ of your  
Death. Perhaps hee  
with-holds from you a  
Traitor, a Murderer,  
a Whore, a Blasphe-  
mer. All this is but to  
arme you against the  
want of these reputed  
blessings (they being  
such, indeed, to the  
greater part of men)  
for I trust in God hee  
will bestow on you  
many children, and  
such as shall be so many  
Cordials

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will bestow on you  
many children, and  
such as shall be so many  
Cordials

Cordialst to your heart, so many honours to their Nation, and so many ornaments to the Age they live in. I should in vaine arme your generous mind, against the deprivation of the senselesse things you possesse, as Jewels, Gold, Silver, and the rest. The *Aristotelians* (disdaining that one, and the same word should expresse their love to Men, and Riches) stiled their affection to the former, *Amor*, to the latter, *Avaricio*. The reason urging

urging them thereunto was, that they were possessed with an opinion, a Man did basely, and foolishly to doate on that which could not reaffect him. An *Italian* Author therefore very properly gives *Gold* the Epithet of *Amato non riamando*; *Beloved not reffecting*.

TONY

*Your course of  
Life.*

I have much, and long importuned your Lordship with the opinions of a weak judgement; I will therefore only touch those points which are very materiall. The first is your Course of Life; The second, your Discourse; The third, your Studies. The first is of great consequence if you well consider it. Your Lordship knowes I have heretofore over-  
vehc-

vehemently perswaded  
you to affect the life of a  
statist, by which course  
you might advance  
your Estate, and attaine  
to a higher degree of  
Honour. I now most  
submissively, and cara-  
nestly beseech you to  
committ this propofiti-  
on to your riper consi-  
deration; and except  
you finde yourfelfe im-  
pregnable against the  
hazards that attend  
it, resolve not on it;  
but fetter even your ve-  
ry thoughts from the  
Court, so many incon-  
veniences being inci-  
dent

dent to that Calling.  
If you be not advanced  
to places of Eminity,  
and that you see men  
in all things short of you  
preferred before you,  
from hence will spring  
arepining and a distur-  
bance of your soule  
peace. Grave est a dete-  
rioribus honore anteiri:  
It is odious to a free spirit  
to be outstripped in Honor  
by one lesse deserving  
then himselfe. Are you  
not satisfied with your  
present possessions?  
Beware in seeking for  
more, you consume  
not what you have, or  
that

that you loose it not by falling under the Plot of some Potent Enemy. *Imicitia potentum graves sunt*, saith Seneca, *The Enmities of great men are vehement*, he maketh no mention of their love. You can not there live without entring into some Faction or other, which is an adventure for a yonger brother, not for a man of your certainty, and Possibilities. But admit you raise your selfe to the degree of Honour, and proportion of Fortune you aime at.

at. Thinke you the  
Maw of Ravenous am-  
bition will bee filled  
with that? Hee that is  
led by her, nothing can  
stay his adventures.  
Heaven it selfe could  
not give her content-  
ment, from whence  
she was throwne down.  
Excellently singular,  
Seneca, *Cura omnia quae  
excessus ruris modum noce-  
ant, periculosisima fa-  
licitatis intemperantia.*  
Since all things exceed-  
ing measure hart, the in-  
temperancy of Felicity,  
must needs bee most dan-  
gerous. Hannibal ar-

gu.

gued *Marius Attilius* of weakenesse, in that he was not able to set a gage to his prosp[er]eritic. But make a supposition you have your hearts desire, (it being a thing possible though difficult) and that you have hold of the highest round save one in Fortunes Escalade, You are never sure of holding fast, and ever in danger of ashamefull fall. Now imagine you were secured from falling, yet would Pride, and Disdaine, two stirring humours, so pufte you

you up, that you would forget from whence you came, and whither you are going. Seeing all things waiting your will, the thought of what to enjoy first would afflict you, as what first to weare, what first to taste, what Musick first to heare, what conversation first to make, choise of which Mistris first to dally with, and other delights, which prosperity envites to. You would not bee much unlike to those soules *Bellarmino* maketh mention of in his tract of

Purgatory, which wan-  
der up, and downe in a  
faire, spacious, sweet  
sented Meadow, and are  
with a dilation of Beati-  
tude, & an overfilling joy  
tormented. Are you am-  
bitious of your Princes  
favour? Do him accep-  
table service in your cou-  
try, and you shall surely  
obtaine it. But you will  
answer, I would have frō  
him a superlative Grace  
above all other men, &  
bee made, the cabinet  
of his most secret  
thoughts. This were, in-  
deed, the most ready  
way to procure the envy

of your fellow Peeres, and to incurre the suspition of your Prince. For the love of Heaven banish all such thoughts out of your bosome. Let it be your Meditation, how to attaine to the perfection of a devout life; So shall you become the favorite of a Deity. Being once in Gods favour, you can not (except you will) fall from it, he being yesterday, today, and the same for ever. You know how to please him, bee having revealed his will in his Word.

Word. The dispositi-  
ons of Princes (as it is  
fit) remaine undisco-  
red, and their intenti-  
ons incommunicable.  
Of all Kingdomes I  
esteeme this Iland  
wherein wee live, most  
happy, which since  
shee endured the file,  
never had above two  
or three Princes justly  
liable to the detested  
brand of Tyrannie. But  
if you needes will fol-  
low the Court, square  
your selfe by this Rule.  
What everyou do well,  
and laudably, ascribe  
some way to the wis-

dome of your Sovereign; for they are gods on Earth, and (in Emulation of the Heavencie God) will have us acknowledge the best of our actions to have their ground from them, leaving the worser to our owne Patronage. Our imperfections are bastards, which they will force us to father, but what ever is in us legitimate, and good, they themselves owne, as derived from their transcendent Vertue. *Tacitus*

the saith of *Antony*, that  
he was, *Nimius commo-  
morandis qua meruisse;*  
*Vaine in repealing his  
owne Deeds.* *Germanicus*  
did not so, who being  
Lord of a great Victory  
in *Germany*, erected in  
the fortunate place of  
his so good successe, a  
Mountaine composed  
of Armes, in man-  
ner of a Tropheie,  
which hee Dedica-  
ted to *Mars*, *Iove*,  
and *Augustus*, in the  
inscription attribu-  
ting the Conquest  
to the Care, and  
Armie of *Tibe-*

rim, nor making  
the least mention of  
himselfe. *Micu in  
vidiae, an ratu consci  
entiam facti satu effe*,  
whether he did this  
fearing envy, or that he  
esteemed the testimony of  
his owne conscience glorie  
enough I know not, saith  
the same Author. On  
the contrary *Silim*,  
having for seven yeeres  
together governed a  
mighty Army in Ger-  
many, wanted that he  
alone had so many  
yeeres maintained, and  
kept his Army in obe-  
dience, and order,  
where

whereas if *Tiberius* had himselfe come to his Legions, hee w ould by seeking to introduce innovation of Discipline, have destroyed, and disbanded the whole Armeie: *Deflruit Fortunam suam Cesar, imparemque tanto merito rebatur*: By this Cesar thought, saith *Tacitus*, his Fortune to receave an Eclipse, and that his vallue was not deemed answerable to so great a merit. Forthwith therefore he suborned false witnesses against *Silius*, and welcommned

all such as would accuse him, which *Silius* perceiving layed violet hands on himself, choosing rather to fall under his owne Cruelty, than stand to the Mercy of a Tyrant. Out of these examples you may gather this instruction. That it is as safe to transferre your own deserts upon your Prince, as it is hazardous to detract from him, or vain-gloriously to assume the praise of things well done to your selfe.

"This I warne you, in  
case your Destinie, not  
your

your Reason hurries you to the Court. But (according to my former humble solicitation) I would wish you to settle your selfe to a country life. Being there looke as well to the husbanding of your Time, as your Living. Recreate, but weary not your selfe with Games, and Sports, making of Pastime a Labour. Above all, beware Hunting bewitch you not. The *Medes*, the *Perſians*, the *Macedonians*, the *Parthians*, and other Barbarous

Barbarous Nations  
were besotted with it,  
but wee never read the  
renowned *Romans* (of  
all Civill vertues the  
true patternes) ever had  
it in esteeme. *Salust*  
debaseth it so farre as  
to number it amongst  
the servile occupations,  
and *Tiberius* noted with  
infamy the commander  
of a Legion, for that he  
had sent forth a few  
Souldiers to the chase.  
*Pompey* I can not deny  
when he was in *Affrica*,  
followed this sport for  
some few daies, and  
therfore *Plutarch* plea-  
santly

sanctly faith, that the very beasts of *Affrica*,  
felt the felicity, and power of the *Romans*.  
But I wil make it good, that neither any of the Nobility before that people became subject to one head, nor (after the losse of the *Roman* Liberty) any of the Emperours delighted in it. Onely we finde that the wifest of them, *Augustus*, used now and then to fish with an Angle, a sport which no way hindereth the operations of mans Nobler part. And (like

a Foole quickly to  
shooe my owne boly  
I doe not conceive  
how Wisedome can  
descend so low as to  
prate all day to a Dog.  
Yet wee will allowe  
you this pleasure , if  
you will followe it as  
*Pliny the second* did,  
who in one of his E-  
pistles affirmes that he  
never went to the  
Chase , *Sine pugillari-  
bus*, without his Table-  
Bookes. But my  
scope is not utterly to  
avert your minde  
from Hunting , I  
onely perwading a  
me

moderation , not a  
relinquishment. Your  
double Study of Men,  
and Bookes will take  
up some time.

*Your Application, and  
Discourse.*

**T**He **Former** is  
most requisite, and  
yet

yet most difficult, as being not every mans study. Spare no tra-vaile to search through-ly the Dispositions of those to whom your businesse Commands your often repaire; else you will bee a ycre in effecting that which two daies this way be-stowed might have fi-nish'd. What will not the Application of a man, and the participa-tion of his purse bring to passe? The most Politick, and reserved of all your Nightcaps, hath commonly some one

one humour remarque-  
able above the rest,  
by which you may take  
him at your pleasure.  
One is deasse to all mo-  
tions that his wife  
makes not. Another  
maketh a Factor of his  
Secretary, a third of his  
Dore-keeper, &c. I  
have knowne a great,  
and competently wile-  
man, who would much  
respect any man that  
was good to his Foole.  
The most curious pates  
of us all have imperfe-  
ctions which lay us o-  
pen to bee practiz'd on  
by farre weaker wits.

In-

Insinuate your selfe  
with a winning carriage  
into the good affections  
of all men. Humility  
in your gesture,  
and speach will gaine  
you friends, which  
confirmac yours with  
such curtesies as occa-  
sion permitteth you to  
performe. In the choise  
of your friends bee not  
onely curious but pain-  
full; for deserving  
Spitits are not obvi-  
ous, but retired, and  
therefore require your  
diligent search, of  
which they are most  
worthy. There are  
some

some Conversations good for nothing but Recreation, others are decent, as to visit our acquaintance, others profitable, as that of Merchants; others truly happy and delightfull, as to frequent the company of Schollers, and vertuous men. This is the Vine planted amongst the Olives. Abhorre Pride, other wise all men will loathe you. Out upon those *Imperia Manlianas*, odious alike to God and Men. That of *Zeno*, to his proud Dif-

Disciple, is most true, and appositive. Not, saith he, if you bee great, therefore you shall bee good, but if you bee good, great. If your neglect, or indiscretion procure you an Enemy, and that he bee in himselfe worthy, seeke by all honorable meanes to recōcile him; but (if he be without Lure) having one foe, foresee diligently that you have not two.

Yours

Your Discourse.

YOur Discourse, saith one, should rather delight to judge it selfe, then shew it selfe. In matters of Dispute, apparel your Arguments in modesty ; for so , finding your selfe in an error , you may make an hono-table retreate. Bold, and peremptory positions, being true, offend the opposer, and being false , shame the pro-punder. Wrangle not ; Sic probo is a trouble-some,

some , importunate  
fellowe, spued out of  
all societies that under-  
stand the ~~World~~.  
When you cite an Au-  
thor, be not too precise  
in quoting the Chap-  
ter , or Page, neither  
importunatly urge an-  
other to it ; for in so  
doing, you shall robbe  
others of their owne, it  
being *Proprium quare*  
*modo*, to the Canvassers  
in Schooles, who will  
take it very hainously  
that you should usurpe  
their Profession. There  
was not long since a di-  
sputation betweene a  
meare

meare Scholler, and a knowing Gentleman, who strengthened his Argument with the authority of *Plato*: The Scholler demanded in what Booke of *Plato* hee had read it, and in what page; to which the other replied, that hee could not well call to mind either the one, or the other, alledging the length of time for an excuse. Whereupon the Scholler with a gaping laugh, and a great Oath, concluded, it was not

at

at al in the Philosopher, daring the other to produce *Plato*, and to shew him the passage. To this the Gentleman thus answered; *Verily I have left both that, and all my other Bookes at home for want of such an Assē as you to carry them after me.* In jesting, and witty talke beare a part but remember that the *Lattines* cal them *Sales quasi Condimenta*, implying that wee should use them as Salt, and Spices to season our dis-course, not to make them the subject of it.

The

The Moralists affirme  
wee may bee Facetofz,  
non accoſt, witty, but not  
biting, or injurious to  
the Company. However,  
if you mixe not your  
mirth with theirs, yet  
marre not the Harmony  
with your severe  
censuring of it in word,  
or looke, Bethincke  
your ſelfe that the lat-  
ter dayes are come up-  
on us, which, ſhould  
they not bee ſhortned,  
would damage all flesh.  
In the Prophets time,  
the moſt righteous ſin-  
ned ſeven times a day;  
and it is well if many of

G us

us can escape with  
fourteene god Man, as  
saith St. Aug<sup>stine</sup>, was crea-  
ted *animal sociale*, a  
*sociable creature*, and  
therfore ought to con-  
form himself to the  
Perfections of his  
Neighbour, and yeeld  
to his infirmities.  
Footes, and Flat-witted  
fellowes you have rea-  
son to beare with, be-  
cause their Companie  
is profitable, and will  
save you the entertain-  
ment of a lester. Bee  
not too Auster, there  
being a Christian liber-  
ty which you may safe-  
ly

ly share in. Marry as  
all rules suffer an ex-  
ception, so doth this. If  
any mans speach shall  
at the remodest distance  
point at Blasphemy, let  
your face presently put  
on a dislike, and if a  
second time hee burnes  
your eares with that  
unholy fire, avoide his  
Company. Now a  
dayes our wits thinke  
themselves streight-  
ned, and euoked up, if  
their Talke bee barred  
Blasphemy, and Baw-  
dery. A Gentleman of  
this Land (in all other  
things not onely deser-

serving applause, but admiration ) escaped not altogether this Pe. silent contagion. Being earnestly rebuked by an intimate friend for his slighting, and vain exposition of the Scriptures, hee acknowledg'd the fault, promising to leave it by degrees, and therefore vow'd hee would henceforth onely make bold with the Apocrypha, and the singing Psalmes. *Laertius* sayes that *Pythagoras* descended to Hell, and saw there the soule of *Ho-*

*mer*

mer hanging on a tree, Vipers , and Snakes twinning about it , as a due chastizement for his blasphemy against the Gods. How carefull therefore should wee Christians bee, least wee trespass this way, who have to doe with a Serpent that stings the Conscience, and spits a fire everlasting? Next to this crime in detestation is obscene language , so hot , and fowle, that I wonder it furres or fires not the mouthes that utter it. And the

G 3 Au-

Audience trebles the offence, when it is spoken before younglings; for of all Creatures, Man is most prone to imitation, and amongst all mans Ages, Childhood. Never so good a witt 'unhallowed, hath a double sting ; it offends Ged, and scandalizeth Man. At your meate never so much as name Death, Coffins, or other such mortifying stiffe ; for you may chance to have such mortall Guests, that the feare you strike into their loules may quite

quite take away their  
stomakes. In truth sad  
Stories are neither for  
the bed, nor the bord.  
Of all things bee wary  
that publikely you busie  
not your selfe with My-  
steries of State, for  
though *Guicciardine* ju-  
stly maintaineth that  
the actions of Princes  
are subject to the opini-  
ons of men, their state,  
and majesty not impai-  
red; yet it is a danger-  
ous Theame for such  
men to handle, whose  
Fortunes are examined  
more then their faultes.

On shalde still Your

G 4

### Your Studies.

Touching your Studies ; allot them three or four hours in a daie ; and not more, and content your selfe to read *multas, non multa.* A few excelling Authors well digested, are able to compese an able judgement, and a vertuous mind. Reguard not the number of Bookes but their estimation. Give your selfe chiefly to History,

History, in which you shall finde Morality here, and there inserted and interlaced like a curious worke of Ennamell in Gold. In the commendations of this Study, I will onely cite the words of incomparable *Livy*, to whom *Rome* owes more for her Fame, then to *Aeneas*, or *Romulus* for her Originall. For this is that so good, and profitable in History, saith he, when a man may see, and behold as in a Conspicuous Monument, and lightsome memorall, the

lively examples of all sorts set up in open view for his instruction, whereout he may choose for himself, and his Country what to follow, as also learne how to eschewe a fowle enterprise, and avoid a shamefull end. Begin with the Story of your owne Country before you goe to forreine, that in case you travaile, you may make a happy ex-change of Historicall observations. But dwell not there, that being too confined a knowledge. The Romane will deservedly claime your

your next view, wherein you shall meeke with  
deedes father'd upon  
men, which the Gods  
they worship'd, might  
without disparage-  
ment have owned.  
The order you must  
observe in reading it I  
will as briefly as I can  
set downe.

**The**

The Order to bee ob-  
served in reading  
the Roman Story.

**T**itus Livius, the greatest of all Roman Historians, begins at the foundation of Rome, and continues it to *Augustus Caesar*; but halfe *Livy* is lost, and therefore where he is wanting, others may bee read. Where he is full hee is enough; unlesse you would see *Dyonisius Halycarnassus*, in the first

first times of *Rome* to compare him with *Livy*. His Historie ends about the dissensi-  
on betwene the Senat,  
and the People in *Appius Claudius* his time. There are also the five Bookes of *Polybius* from the first *Punick warre* to the descent of *Hannibal* into *Italy*. But that also is in *Livy*, and a great part of it transcribed out of the excellent *Polybius*. But there where *Livy* is wanting (as namely in those times which are most necessary to knowe) as the actions

actions of *Silla*, *Lucullus* & *Pompey* in the *Mithridaticke war*, thogether with the *Civill warre* of *Marius*, and *Sylla*, read *Appianus* who is in *Greeke*, and *Latine* in a thin folio. Hee excepted, I could never reade any History that did fully relate the bloody passages of *Sylla*; his *Dictatorshippe*, his *Resignation*; his *Death* and *Funerall*. *Plutarch* I confess lightly toucheth them in the life of *Sylla*. This brings you to the time of *Catilines Conspiracie*, for which

which you need no other then *Salust*. After that *Cæsars Commentaries* will clearely shew you the Growth of *Cæsar*, in the North, and the whole dissention betweene him, and *Pompey* the great. Then *Dion Cassius* doth at large relate the rest of *Cæsars Honours*, his Death, and what followed in that troublesome time of the *Triumviri*. This is the most compleat, and largest Historie of those times. Then (besides *Tacitus*, and *Senecianus*)

*Suetonius*) you may  
reade *Xiphilinus* a little  
booke, an abreviation of  
*Dion of Nice*, which is  
lost. He speakes of two  
and twenty Emperours  
as low as to the reigne  
of *Alexander Severus*,  
under whom hee lived.  
Then *Herodian*, a short,  
but pithy Historian  
goes to the time of  
*Gordianus Caesar*, speak-  
ing of twelve Empe-  
rours, and hee begins  
at the death of *Marcus*  
*Anrelius*. Then *Ammia-*  
*nus Marcellinus* speaketh  
at large of five Empe-  
rours, of which *Julian*  
the

the *Apostate* is one, though his Historie doth not immediatlie followe. So that for the Series of the Storie, I advise you (omitting *Dionisius Halicarnassus*, *Polybius*, *Suetonius*, *Plutarch*, and *Tacitus*) to reade *Livy*, *Appianus*, *Salust*, *Cesars Commentaries*, *Dion Cassius*, *Xiphilinus*, *Herodian*, and *Ammianus Marcellinus*. To these you may adde the perusal of the two famous moderne Histories *Guicciardine*, and *Commines*, equall even to the

best of the Ancients. The deeds of *Scanderbeg*, of the *Turkes*, and *Barbarians* I hold fitter to be sung then storied. Here I would also give you my judgement of the *Greeke Storie*, but that it would be fruitlesse for mee to insist longer upon this subject, by reason that I shall shortly write you a peculiar Tract of *Historie*, and dedicate that to your Lordships Name, as I have already my selfe to your service.

I am once more returned to my first Mistresse, my Booke, to whom my future Constancy shall make satisfaction for my passed disloyalty. The Night, which I formerly consumed in Riot, I now divide betwixt Sleepe, and Cogitation; nor doe I shut my Bookes out of Bed, my most inward Friends. I make fast my Dore upon the Vulgar, and compass'd with so many Learned, and Blessed Soules, it  
seemes

seemes to mee I sit  
in the lappe of E-  
ternity. I exclude  
Lust , Ambition ,  
and others like , of  
whom Sloath is the  
Parent , and unex-  
perience the Nurse.  
Images and Grandies  
I behold in their pro-  
per places , a farre  
off, and pity those  
Great ones that know  
not this great Happi-  
nesse.

It now onely resteth  
thar in all submision  
and reverence I begge  
your Lordships Par-  
don for with-holding  
you

you from better im-  
ploying your time with  
these feeble, but affec-  
tionate Lines, to the  
writing whereof, two  
Motives have wonne  
mee. The first is my  
Zeale to your Good, I  
having a strong Desire  
that you should bee of  
your truly Great  
House ( though not  
in Fortune, or Fame)  
in Vertue the greatest,  
and in the Celestiall  
Kingdome, have a  
Seate above them.  
And give me leave  
to tell you, Dearest  
Sir, that this is  
no

no hard thing for you  
to Compasse, it being  
only the adding of  
Endeavour to your  
Disposition, which of  
it selfe leadeth to good-  
nesse. In this you have  
no small advantage of  
other great ones, it be-  
ing (if the Authoritie  
of Seneca will serve) a  
maine requisite of No-  
bility. *Quis mobilis?* a  
*Natura ad virtutem bene*  
*componens: Who is No-*  
*bile? Hee whose Nature*  
*invites him to Virtue.*  
My second, & lesse prin-  
cipall Motive is a feare,  
not of Death, but that

paradventure, I might  
unfortunately die, with-  
out leaving you a Te-  
stimony of my Grati-  
tude for all those Gra-  
ces, and Favours which  
it hath beene your  
Lordships good plea-  
sure to deigne vouch your  
unworthy servant. My  
owne indisposition of  
body, and the dayly  
sight of these Turve  
ties, minister occasion  
to mee of Contem-  
plating the howre  
of consummating of the  
Earth, whereof I am  
made. Qualibet res  
ponsum sed resolvitur

Prin -

Principia, tunc appareat  
qualis revera sit, &  
quidnam sub illa specie  
latebat: Every thing  
being resolved into his  
first Principles, doth then  
appear what, indeed, it  
is, and discovereth what  
is burked under that shape.  
It is no otherwise: I  
everie day liburne as  
good earth as mine  
owne, and, if heere I  
die, it is likely that this  
or the next Generation  
will make fires of mee.  
But Civillity calle  
upon mee to make an  
end. I therefore one  
more humbly implor  
you

your Lordships for-  
givenesse for detaining  
you from your more  
serious affaires , with  
this long Discourse ,  
which hath passed the  
bounds I first set it  
downe. If I have in-  
ferted any thing plea-  
sing , or good , ima-  
gine I have done  
like an ugly Painter ,  
who hath by chance  
made a Beautifull  
Peece. What ere  
it bee, you are the  
Master of it , to  
whom it standes ,  
H or

or falleſ, as doth  
Your Lordſhips  
most humble,  
loyall Servant

Antony Stafford.

TO

H

Errata.

P Age 30. line 5. read onely but.  
p.4 8.l.9. fortaker. take. p.59.  
l.19.r.blend with it.p.97.l.1.reado  
Marcus:p.135.l.3.r-Twining.